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# **The NEW MAN**

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A Monthly Magazine Devoted to the Mastery of Sin, Disease  
and Poverty through the Orderly Development of Fac-  
ulties Active or Latent in all Men.

**Price \$1.00 per year**

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**P. BRAUN, Editor.**

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## The Powers of the Soul.

*By W. J. Colville.*

### V. Telepathy.

The word *telepathy*, which literally means, *feeling at a distance*, is of course a somewhat vague expression on account of the impossibility of determining with anything like approximate accuracy the extent of the distance to which thought forces can be projected. It may be wisest to state at the outset of any attempted discussion of this fertile and fascinating theme that as soon as we invade into psychical territory, we find ourselves in a region where distance, as we ordinarily understand the term, does not exist. But in place of distance, in the psychical sense, we are confronted with the far more complex problem of spiritual nearness or remoteness. All psychical experiments tend to clearly prove the reality of a relationship between souls which have no connection whatever with anything resembling territorial consanguinity. Very many psychical experiences seem dark and bewildering only because we attempt to prove them in accordance with standards which though relatively true when applied to psychical relationships, prove utterly false when applied to the phenomena of another realm.

That there are psychic bonds uniting kindred natures in some highly mysterious manner, has never been denied by even the most skeptical for I hardly meet a solitary individual who has not experienced something positively startling in this direction. Sometimes we fall back upon the very ancient idea of re-incarnation in our endeavor to account for these felt relationships, but no simple acceptance of the theory of repeated earthly embodiments of the soul explains a phenomenon which demands far more interior interpretation. This thought of re-incarnation generally reaches little further than the supposed reminder of an earlier acquaintanceship. "We have lived before and known each other in a former life," says the re-incarnationist, and though this may have been the case, previous acquaintance does not by any means explain spiritual kinship or account for the readiness with which we here and now accomplish some sort of psychic



inter-communion. Emerson's theory of Circles, a theory which ante-dates the period of the philosopher of Concord by many thousands of years, suggests an explanation. Although there is an immeasurably wide sense in which we all are brethren, there is a far narrower sense in which only a few of us are closely related at all and when we enter that narrower circle only do we find those who are in any deep sense "our own." There is much that is truly beautiful in the phrase, "All my own will come to me," and in the kindred expression freighted with boundless consolation for all who may be feeling desolate, "All my own are seeking me." Such words fall musically on our ears and we love to repeat and ponder over them, but for most people they sound like poetic rhapsodies but do not suggest the idea that they are what they are—scientific verities. Poetry and science are not actually antagonistic, as is often falsely supposed. Genuine poetry conveys the profoundest scientific teaching in the form of beautiful appealing lessons which reach the heart and please the senses while they are instruments to the intellect. It is always a serious mistake to undervalue poetry and seek to exclude the romantic element from life, for in the guise of romance Heaven reaches earth and celestial themselves speak wisdom through the prophets.

There can be no science without sympathy; no demonstration of immutable order until the affections are in some manner enlisted and kindred natures are found psychically co-operating. Nothing can be more vulgar and nothing farther from truth than the erroneous supposition that psychical experiences can be manufactured on demand without regard to the eternal law of their production. Let any company of students or inquirers seeking to investigate mind-reading, thought transference or anything kindred thereto and they are extremely apt at the outset of their researches and endeavors to meet with amazing surprises as well as some disappointments. Among the most conspicuous of the surprises will be the ease with which some "perfect strangers" get on together psychically and the extreme difficulty experienced by "old friends" in demonstrating in even the smallest manner the fact of inter-communion through other channels than the five common senses. Acquaintanceship and even friendship of an external kind does not prove in any de-

gree whatever the co-existence of psychical or even of electro-magnetic affinity without which it is useless for people to try and hold communion on any of the interior planes of our existence. In an unconventional unsophisticated state of society we should introduce ourselves to one another without any semblance of formality. The rules of etiquette may have a social significance and be in the absence of something better—a social safeguard, but the soul pays no shadow of respect to them. We all know how often we are intensely attracted to people of whom in every exterior sense, we are completely ignorant. Were we asked to define the cause of the attraction, we should be utterly at a loss to explain. Although no explanations can be given externally, inner consciousness will be quick to reply "There is between you and this kindred soul a link of spiritual relationship, the origin and purport of which some day somewhere, you will surely understand. Until we are ready to give attention to the operation of this higher spiritual law we shall remain far more mystified than edified by psychic experiences. As personal testimonies have always an especial interest, (though we can't say we are ever wishful to intrude private matters upon public notice,) we will venture to illustrate this subject of telepathy by recounting a few of the most striking experiences in this most fascinating line of psychical discovery.

I shall never forget the date of these experiences, December 8, 1894. I was busily engaged on that day, (between 2 and 3 o'clock) finishing at rather a high rate of speed an article for a magazine whose representative had urged upon me the necessity of sending in the copy by no means later than that particular afternoon. My mind was entirely occupied in my work and I was writing easily and fluently without effort and without distraction. Suddenly my pen slipped from between my fingers and I sat as though partially dazed looking, not into vacancy, but into a beautiful house in Paris, a city I had not visited since my early youth. I was there in 1884 and again in 1885, at which time I gathered much of the material for my well known novel "Oesimus Templeton." During both those visits to Paris, I was cordially received by my very dear friend, Lady Caithness, Duchess de Tomar at her residence on the Rue de l'Universite, where she lived

for a number of years. I was well acquainted with that stately old house, and I could easily have conjured up a memory picture of its fine entrance hall, noble stair case and fine reception rooms, but with Holyrood on the Avenue de Wagram, which was not then built, I was entirely unacquainted. During the interval between '85 and '94, Lady Caithness had moved to a magnificent new palace within a few minutes walk of the Arcade de Triomphe which she dedicated to Mary Stuart Queen of Scots, whom she always believed was her special guardian spirit. It was a beautiful apartment in the new mansion that I beheld in my singular waking trance, and not only did I see the room in which she was sitting,—I saw Lady Caithness at a table writing a letter to me; the exact contents of which I became as familiar with as though I had been physically present and looking over her shoulder. The letter informed me of several distinct facts, among which was the circumstance of a course of lectures by many distinguished speakers being given in the ball room regularly on Wednesday afternoons. Then followed an urgent invitation for me to visit that sumptuous home and give a course of lectures in that same imposing salon where Camille Flammarion and many another eminent *savant* had been invited to discourse. The most remarkable part of the letter for me to get hold of psychically, was the accurate description given by the writer of an exquisite representation of Jacob's Ladder which covered a large portion of one wall of her ladyship's boudoir. The picture I saw and particularly was I struck with the amazing beauty depicted on the faces of the angels ascending and descending the mystic stairway of rainbow tinted light. For perhaps fifteen minutes I saw Lady Caithness writing to me and knew exactly what she particularly wanted me to know and then as suddenly as the vision came, it faded and I was once more engrossed in my literary pursuit. I quickly finished and posted my MS. and, in a multiplicity of ante-Christmas engagements, let the incident almost escape my memory when the letter actually arrived from Paris. It supplied abundant confirmation of my vision. The particularly interesting features of this incident which connect telepathy indissolubly with clairvoyance, for not only did I find that I had read my correspondent's thought which she was then and there trans-



mitting to me on paper, but I saw the furniture of the room in which the letter was written. Every detail was familiar to me when I saw it with my physical eyes for the first time, six months later in June '95. Sometimes one sees objects and persons but obtains no definite information; that I regard as simple clairvoyance. At other times one receives intelligence but sees nothing; that I regard as simple telepathy. In my own case first referred to, I am sure I can trace a combination of clairvoyance and so nearly are the two related that if one is at all sensitive in any thing like an all around manner, both these phases of psychic phenomena are certain to develop themselves, sometimes separately, but oftener in combination. The time element is an important factor in the case I have just cited as it serves to show that my impression was received at the very time the event was taking place three thousand miles away. There is nearly five hours difference in local time between New York and Paris. 2:30 P. M. in the former corresponds with 7:30, or nearly so. It was a frequent custom of Lady Caithness who almost invariably dined at eight, to dress for dinner at least an hour before the repast was served. During this interval she would often read and occasionally write to friends or compose short notes on matters of importance. I found upon inquiry that the letter addressed to me was written between seven and eight P. M. on the identical day I saw it in process of compilation. The following points seem worthy of consideration as establishing the fact of direct telepathy: 1st, Lady Caithness wrote me a letter not only containing an invitation to visit her, but embodying the following words, "how I wish you were here now that I might talk these things over with you." The reference was to literary matters in which she took a vivid interest. 2nd, so forcible was the thought wave of the distant writer that it broke in upon my work imperiously, not as an unwelcome or annoying distraction by any means, but as a friend whom you are always glad to see might personally call upon and take a few minutes of your time which in spite of preoccupation you are willing to grant. 3rd, The clear vision of the room in the house which had not been erected when I was last in the city which contained it, and specially the precise observation on my part during the course of my vision of the picture

to which the letter itself contained especial reference in the following words: "I am sure you will greatly admire the faces of the angels," a prediction which was indeed fully verified, for that picture of "Jacob's Ladder" painted on the wall in "Holyrood" has impressed itself upon the tablets of my recollection as much as any painting in the Louvre, and it deserves to rank among true works of genius.

Sometimes telepathy occupies itself with extremely commonplace incidents and not unfrequently with those of an almost ludicrous or at least amusing character. The dignity or importance of a theme, or the reverse of that, seems to exercise no influence whatever upon the directness of the message, a circumstance not difficult to account for if we allow ourselves to reflect that feeling, seeing or hearing at a much greater distance than ordinary, is simply the exercise of a common faculty in an uncommon manner or to an unusual extent. Telepathy explains a great deal which is otherwise obscure in the annals of "mediumship," though Prof. T. J. Hudson in his "Law of Psychic Phenomena" and other writings has pressed the telepathic theory altogether too far and often borders on flagrant inconsistency, especially in his later volume, "Scientific Demonstration of the Future Life," in which he speaks learnedly and wisely enough of the "*subjective mind*," and the scope of its functions, but foolishly argues against telepathic communion with the so-called "departed," when if his own working hypothesis is correct there is every reason for maintaining our own position which is to the effect that the telepathic faculty is the psychic sense from which all differential senses flow like so many tributaries from a parent stream, and that in all cases where this sense is unusually developed a revelation is equally possible from "the living and the dead."

To return to my own experiences just long enough to select another instance and of a very different character from the one already commented upon; I will select at random from the mass of evidence I have been long accumulating, the following which strikes me as vividly as any. A very prepossessing young gentleman attended an evening lecture of mine in Boston and at its close informed me that he wished to join a class for the study of men-



tal science which I was then forming and intending to open on the following Tuesday evening. After making perfectly satisfactory arrangements with me and saying "I may be a few minutes late, but be sure and save a seat for me," he took his departure and I of course reckoned him in with my other students. On the evening in question when the first lesson to the class was given, this particular visitor was absent, but as requested, I left a vacant chair in a position easy to reach by a late comer and put a card in it to show that it was engaged. About 8:30, I distinctly saw that unoccupied seat filled by the young man for whom I had reserved it. So vivid was the impression that I positively took it for granted that he was bodily in the room. I did not see him go out, but as there was a large attendance at the lesson, I supposed he had slipped out quickly unobserved, though from his previous conversation with me I expected he would show a disposition to remain and ask some questions. That same evening I retired for the night about 11:30 and began reading in my room, when after a few minutes I distinctly saw into a room in the Palmer House in Chicago. There was a small traveling clock on the mantelpiece the hands of which marked 10:45 (corresponding to 11:45 in Boston,) in a comfortable easy chair I saw the young man (who had in spirit but not in flesh) attended my class. He was reading to himself some notes of my lecture and looking and laughing over a somewhat comical note he had just written me, and which I received two days later containing the following statement: "I wonder whether you saw or felt me in your class-room this evening. Important business compelled me to leave Boston last Sunday night, but this evening I determined to act on one of the suggestions you made to your audience when I was present, so I took a quiet nap in an easy chair. From 7:30 till after 9 by the time here and during my slumber, I dreamed of being in your class-room and hearing all you said. Just to see how far I have been in psychic communion with you I have written out some of the leading thoughts with which I awoke. Let me hear at your leisure if you had any strange experience that evening."

On three or four occasions afterwards, I received to the very minute the exact mental messages which this young man sent me during his stay in Chicago, but after

he returned to Boston and I often saw him and talked to him in the ordinary way these telepathic and clairvoyant experiences ceased. I have often thought that the telepathic faculty is neither vestigial nor *rudimentary* as some people have endeavored to classify it, but inherent and innate in every normal human being—and I might add in many animals also. But it does not assert itself in ordinary circumstances because we have really no need of it except when general means of communication are cut off between friends. Du Maurier's wonderful story, *Peter Ibbetson* is very finely conceived and we can quite believe that it was compiled from actual auto-biographical sketches as its editor has declared, but the experiences of two such singularly attached and cruelly separated persons as the hero and heroine of that extraordinary tale are too far out of the common run to render their achievements in the direction of "dreaming true" other than suggestive of what can be attained in the way of psychical development provided we are thrown upon our psychical resources to an extent ordinarily impossible. My own experiences in telepathic and clairvoyant directions sound necessarily tame and unimportant when placed in contrast with such marvelous and thrilling episodes as one sometimes encounters in authentic literature and once in a great while in the course of confidential talks with unusually sensitive friends, but it is the object of this present writing to deal rather with such results as "Tom, Dick and Harry" can obtain, than to confine the reader's attention to anything so far beyond the average as such records as these at which we have only hinted.

It is never difficult for the logical intellect to trace the outworking of a conclusion from a distinctly defined premise. Our premise in this case is that the telepathic faculty is the means of communication between spiritual beings who either do not depend upon physical senses because they have outgrown them or who are so situated for the nonce that they must either know some subtler means of communion than the corporal senses supply or else forego all intercourse with those who are in some sense near and dear to them.

In order to arrive at satisfactory results in telepathy it is essential that there should be some decided point of intellectual or affectional contact between the sender and receiver of the projected message. All absent healing is

accomplished through the agency of telepathy and while simple telepathy is quite inferior to the high and noble work of spiritual healing, there must be a method whereby the intelligent healer works; that method in all cases of healing accomplished at a distance is telepathic. Simple telepathy only proves that two or more persons can communicate at any distance provided they are sufficiently *en rapport* with each other, but having once established the fact of telepathic intercourse it becomes necessary before we can serve as healers, that we should learn to direct such quality of thought as must of necessity exert a healing influence upon whoever becomes subject to it. It is well to encourage all possible investigation and demonstration of telepathy because by so doing we increase our faith in and our knowledge of these subtle actions of psychic force whereby kindred spirits can defy distance and enter into a practical realization of the words of Lovelace: "Stone walls do not a prison make, nor iron bars a cage," but to all who wish to do more than touch the extreme threshold of Psychic Science, we address this injunction: having satisfied yourself that telepathy is a fact, proceed to lift its use entirely beyond the common level of friendly chat and epistolary correspondence. Remember too that the quality of thought secretly entertained by you when you undertake to send a message to another determines the effect which that message is capable of exerting upon its recipient.

It is always perfectly proper and thoroughly harmless for good friends to send such innocent messages to each other as they may choose, but if we are to heal sickness and do practical good among our neighbors, especially with those who apply to us for relief, we must take into the silence with us nothing short of perfect good will coupled with sincere expectancy of good to be accomplished. Our relations with the boundless unseen universe are so much wider and more intimate than we generally suppose that it is essential for us to consider well the magnetic potency of any thought which we allow ourselves to entertain. Most treatments which fail of their mark have been characterized by absence rather than by presence of intense confidence on the part of the communicating parties; though there certainly are instances where good faith prevails on both sides and still



through lack of that subtle something we call *rapport* between the parties there is no appreciable result.

In the cultivation of the telepathic faculty it is imperative that we keep very quiet and take a restful confident attitude before undertaking to transmit a communication. Whenever telepathic results are forthcoming as spontaneously as in the cases in my own experience which I have cited, it only proves that the necessary conditions were present without the knowledge of the parties concerned. When it is kept in view that nothing unnatural or supernatural attaches to telepathy, we very reasonably expect to find the law demonstrating itself whenever the needed conditions chance to be present.

## Living as a Fine Art.

A Series of Soul Culture Essays. \*)

By H. H. Brown.

### No. 6.

#### Inspiration. "The Gift of Wisdom."

If man would not babble so much we could much oftener hear God.—Mrs. Hawthorne.

Song and soul of the world is the same,  
Motion the winged beginning of things  
Is heat by the sudden stop of its wings;  
And heat is motion replumed by flame;  
And song is flame that quivers and sings.  
—Coates Kinney.

Not every prophet soul may hear,  
Yet to every listening ear  
God's lips are very near.  
Hearest thou? The silence break!  
Speak for the dull world's sake,  
Speak, though thine own heart quake!  
—James Buckman.

Since truth is in the soul and should have its uninterrupted flow through it, the questions arise, how to do this and what is the manifestation when it thus flows?

All knowledge comes from within and its coming forth is called inspiration. He who has developed this function has the "gift of wisdom." Like certain books whose

title page says, "Look within," Nature says to man would he know anything, Look within." The soul constantly looks out. See it trying to express itself through the body of a child. Note how expressive the eyes. We see there "Swift, instinctive startling gleams of deep soul knowledge," and wonder why it is imprisoned thus, and how deep really is the fountain. As we look into their depths they seem infinite. Well, they are! All wisdom is there, for God is there unfolding himself and when some flash of unusual light comes forth through the brain we cry, "Inspiration!" We ought to say "Expiration," for it is out of and not into the soul, Truth comes. But as the word is coined, has a fixed meaning, we must accept it only changing the conception of the whence it comes. The change in conception of God from a being distant and personal, to that of Indwelling Spirit, Law, Intelligence, is a greater revolution in human thought and more prophetic of good, than the change in astronomy from the conception of the universe with earth as center, to the present conception of a solar system with the sun as center. All the "Christian," "mental," "divine," sciences and all similar movements including spiritualism and psychic societies are only attempts to adjust all other thought of life and nature to this change. As the adjustment grows man finds his powers and his place. There is soul growth under all conditions, but no culture without intelligent direction. This direction comes as fast as there is recognition of God within and a reliance on Him as the indwelling is there developed. A conception of inspiration in harmony with the conception of the indwelling God will do as much as any one idea to give freedom to latent powers and to let "the current have its way through us." Though we spell "in"—we must think "ex"—piration and then the floodgate of wisdom is open to us. In this freedom "Wisdom shall be justified of her children."

God being within the soul and to the individual nowhere else, it is from out the soul all knowledge comes. Yes, *all* knowledge. "All phenomena," says Huxley, "are in their ultimate analyses, known to us only as facts of consciousness." Hence to unconsciousness there is no phenomena. Consciousness is within. It is the manifestation of God in the soul. Ex-(out)perience, is only

a pressing out from the soul of these facts of consciousness, and by experience comes knowledge. Inspiration is therefore as much a function of life as is the beating pulse or the tingling nerve.

In the babe is seen the soul in sub-conscious manifestation. All knowledge lies there like a flower in the bulb waiting to manifest, and subconsciously it is making the conditions for that manifestation. The babe builds brain and from the babe's infinite store house comes "Hamlet," "Principia," "Natural Selection," and telephone; and onlookers say "Inspiration! But each moment inspiration is there, only it has differed in degree. When exceptional, it is noted; it is not kind but quantity that is named. But sufficient unto the day and work is the inspiration. The breakfast table, the bench, the office, the study, the sanctum, the battleship, the opera, and the pulpit all have their inspiration. That is, the thought for the place and the hour comes, and comes as the man is ready to use. Only Sheridan at Opequan can have Sheridan's inspiration; and only Buchanan Read can have Read's inspiration to write the poem of the battle which the first inspiration won. No matter what the work, the power is from within. Nature stored it at conception in the soul then individualized.

"The litanies of nations came  
Like the volcano's tongue of flame,  
Up from the burning core below."

It is the intensity of the passion that shapes the result. He who never feels deeply, never shows inspiration, for thoughts are emotions translated into acts or words. Thus feeling is the basis of all knowledge.

Science will sometime see that the stone she rejects, "feeling," is not only the head of the corner, but the whole foundation of all that is real in her field, as well as in all other fields of human thought. Huxley is quoted already. George Henry Lewes, author of a history of philosophy says: "The objective world is to each man the sum total of his visionary experiences; an existence bounded on all sides by what he sees and thinks." But Edward Carpenter boils down all science and philosophy into three words: "Facts are feelings," and he adds, "Let us acknowledge this and not empty feeling out of them, but deepen and enlarge the feelings we have in them."



The true end of science is the evolution and the deepening of the feelings. When these are developed they will fall into their place in regard to each other, and intellectual effort will be comparatively small. Each sense and every feeling excited by external objects is a channel, which deepened and widened inwardly leads up to and discloses ultimately the one transcendent feeling—the absolute fact. This absolute fact is consciousness, or more properly—love.

Thus the sub-conscious intelligence in man is only latent emotion—latent feeling. Man then we may say exists only in his power to feel. As electricity and light are forms of one energy, so are love and thought only different forms of the same energy or motion. Light in arc-lamp is only electricity with its vibrations reduced in potency, and heat is only light with its vibrations reduced; so thought is only love with its vibrations or its potency reduced. Emotion is roused in the soul and then by the process of expression through the brain its vibrations are reduced and we call the slower manifestation thought. Thus is there wondrous truth most beautifully expressed in the motto lines of this essay by Coates Kinney. All is motion. We only name different forms in which motion manifests, therefore “song and soul” are the same. All is one. Unity everywhere and we feel truth in all things, and have kinship to all things and find music, harmony everywhere.

“As motion to heat, and heat to light,  
And light to flame of music is whirled,  
So the very flight of the stars is hurled  
Into song, from the secrets of the night.  
And song keeps touch with the life of the world.”

It is thus that all sensitive persons are inspirational, or intuitive; for inspiration is only intuition prolonged, made continuous. This is why love gives insight. The old hymn says:—

“The look and fashion of God’s ways  
Love’s lifelong study are;  
She can be bold, and guess and act  
Where reason would not dare.”

The greatest emotion is love. Hence who would become more freely inspired must love—, something, a person, a principle, a pursuit, something. The more noble

the love, the more self is lost in it, the grander the inspiration. The best direction ever given for inspiration—soul expression, is the New Commandment, "That ye love one another." Inspiration is only another name for evolution, and evolution is only another name for Spirit, and Spirit only another name for God, and God only another name for Love, and in Love for God we are again, by an endless chain of words, lost in a metaphysical maze, and severed from the One True God—, The Within, the "I Am," whose manifestations we thus name as it pleases us.

"Like the tides of a crescent sea beach,  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and surging in.  
Comes from the mystic ocean  
Whose rim no foot has trod,  
Some of us call it Longing,  
And others call it God."

There is only one line of evolution, which is only the manifestation of the "me" as Existence, that is, Evolution in line of Truth; Truth out from the soul. It has thus manifested in rock, plant, clam, fish, bird to man. Truth is here in one unbroken line of vibration, changed only as is the slower vibration of electricity to light, heat and motive power, and now the evolution goes on, not as heretofore in different organisms, but in one through which it can unfold without hindrance, through the Man it has made. In all except man, intelligence is sub-conscious. In man is self-consciousness, and in that self-consciousness he is slowly evolving this sub-conscious intelligence into conscious knowledge. From the sub-conscious to the conscious state of manifestation is man's whole life object. And on this line Evolution through "ex"-piration of latent and immortal Truth, will continue until all shall know as Jesus did, that they are one with God. Then will the Infinite will be done through Man. Each will then act from the Spirit, intuitively, as the brute now acts instinctively. Man having no doubts as to righteousness of thought or conduct because he loves Truth and Right so well is at peace, has found Nirvana.

As one thus unfolds, his vibrations increase in intensity, that is they rise in pitch, and to the consciousness

of others, he passes from dark conditions of spirit through the grays to brightness and becomes ultimately, to eyes that can see, an angel of light. Then is the animal entirely outgrown, and Man has come in and manifested as far as present conceptions can go—perfection. There is no need of waiting for death or eternity to do this. It can come here and now, come to us while in the flesh, and will come to him who as artist of life uses the right emotional, or thought tools.

“Where is one that, born of woman, altogether can escape  
From the lower world within him, moods of tiger and the ape?  
Man as yet is being made, and e’er the crowning age of ages,  
Shall not æon after æon pass and touch him into shape?”

All is shadow still, but, while the races flower and fade,  
Prophet eyes may catch the glory slowly gaining on the shade,  
Till the people all are one, and all their voices blend in choric  
Hallelujah to the maker, “It is finished. Man is made!”

Only as individual consciousness is rightly adjusted to Infinity; only as the one comes into proper relations in thought with the Over Soul; can he become an artist and direct his life along lines of his choice. The possibility of this is evidenced in many a biography. No one man is an example, but from many the ideal may be formed. Constantly are men seen who in one or more particulars have made their lives what they chose. But a fully rounded life is rare. Buddahs and Christs are not common, but may be. Neither are Garrisons or Peter Coopers, who in a limited sphere, made choice of and controlled their life work.

Concentration on some one thing, some one idea brings success. Through concentration there is loss of self and one becomes one with the object or idea pursued. All the infinite power of the soul is thus directed toward a chosen end, and manifested as fully as the organism permits. God is limited by the capacity of the person, as ocean is by the measure of the dipper. Business, social position, wealth, culture are all shells like those on clam; they prevent any manifestation of Him above that which such persons desire. He cannot manifest as devotee in a politician or as philanthropist in a miser. By choice Rockefeller is a millionaire, and by choice Mrs. Bradley Martin is a social queen. It is by choice one is a priest and one a prophet, that one is bound by book and one by creed, and one by political platform and another



by public opinion. Their choice is God's will in them, and inspiration flows in lines of their choice; true, however they may be both unconscious of the choice and ignorant of the results of choice consciously made, still they choose and they make their own destiny. Such persons represent in human life the lower spheres of evolution, and are survivals in our age of conditions of Truth outgrown by many. Such are necessary, and will be till the race has outgrown present conditions. They represent a stage of fossil Truth and not evolving Truth. The latter is found where "One With God," is a majority.

It behooves each person to keep the fount of inspiration in him open that Truth does not fossilize in him. For it to do so is death; that is, death is the complete stopping of Truth through the soul. Disease is its partial stoppage. Health is Truth's unimpeded flow through the mind of man. Where it flows thus, age is not; years are not; there is maturity without age.

"Life's youngest tides joy brimming flows  
 For him who lives above all years,  
 Who all immortal makes the Now;  
 And is not ta'en in Time's arrears,  
     His life's a hymn  
     The seraphim  
 Might hark to hear or help to sing;  
     And to his soul  
     The boundless whole  
 Its bounty all doth daily bring."

The artist lives thus. It is only the artisan, the mere workman in life who thus shuts out Truth; as Paul has it, "severs himself from Christ." The artist, the idealist is always growing, is always young.

## Our Angel in Heaven,

or

### Love the Greatest of All.

*By P. Braun, Ph. D.*

Then he hummed a little German tune beginning with the following stanza:

Da streiten sich die Leut herum  
 Wohlum den Werth des Glücks,  
 Der eine schimpft den andern dumm,  
 Am End weiss Keiner nix.

That same evening, Fritz received a little note which read as follows:

St. Michael's Deanery.

Frederick Stone, Organist.

Dear Sir:— Your further services as organist will be unnecessary henceforth as your conduct has been such as to be a disgrace to yourself and the church. The salary which is still due you will be deposited to-morrow in the First National bank of this city, subject to be drawn to your order.

John Bitter, Dean.

Fritz was thunderstruck. He had read the message by the light of the hall lamps. What on earth had happened? Could it be possible that he had been dismissed because he had frequented other churches? To be sure, he had drank too much on different occasions, but the majority of the priests drank themselves and were inclined to be lenient towards offenders in this direction. He felt that he could not face Arda with this bit of news until he was calmer. So he grabbed his hat from the rack and left the house. He had very nearly made up his mind to resign his position, but he had not looked for such a dismissal.

"I must have an explanation from the dean," he muttered, and then he made for the deanery in hot haste. But he was not admitted. Then he started in the direction of the bishop's residence. On his way he met Fingerhut, who smiled at him in a triumphant manner which was quite insulting. This man evidently knew something of this affair. He stopped him and said: "Fingerhut, what is the reason I have been dismissed?" The wily sexton straightened up and eyed Fritz with a great show of impudence. Then he said sneeringly: "Why, such fools as call every honest man a thief are not wanted around here." Then he strutted past. "Fritz only said: 'Oh you miserable coward, you have helped to bring this over me. May God—forgive you!'"

At the door of the bishop's residence he was confronted by John, the butler, who barred the way and said: "No sitch as you are allowed in sitch a howly howse as this. Per order of the bishop's." Then the door was slammed in the face of the bewildered Fritz.

He turned and moved along the sidewalk not knowing nor caring where he went. The sky had been over-

cast for some hours, and it began to snow. Thicker and thicker the flakes came down until it was difficult to see more than twenty feet ahead. Fritz seemed to enjoy the silent commotion without. The snowflakes cooled his heated face as they alighted and melted there. He thought of Arda, and pictured to himself how humiliated she would feel if she heard of his sudden and disgraceful dismissal.

"Poor girl," he muttered, "matrimony has not brought you that measure of bliss which you had a right to expect, but God knows, the fault has not been wholly mine!"

Suddenly he found himself in front of Mr. Hartman's grocery store. This suggested an idea to Fritz. Hartman was one of the trustees of the cathedral parish. Fritz stepped inside and found the worthy proprietor prepared to close up and leave. Hartman evinced some astonishment at seeing Fritz. His greeting was warm and cordial however. After Fritz had answered the inquiries after his own health, that of his wife and child, he asked abruptly, "Friend Hartman, why have I been dismissed?"

"Dismissed? Why, what, where, by whom?" and the man stared at his visitor with open mouth. "Why," said Fritz, "I received a notice this evening that my services as organist were required no longer. An explanation seemed unnecessary since none was given, and I thought that you as a member of the committee might know something about it."

"The deuce I don't. Committeemen!—don't you know that we are all strohmen? We never do any business. We are appointed for the sake of appearances only—, never see any active service, you know. The priests make all the decisions without us, and once in a while we are asked for our signatures, that's all. No—," he continued after a pause, "I can't imagine any reason for a sudden dismissal, if you can't. There was some talk sometime ago, that you were turning infidel, read Ingersoll, Payne, Voltaire, and so forth, but I wouldn't believe it. Nearly had a fight over it with my first informant. But don't let us stay here. I have worked hard over my books all evening and I need a tonic. You also need one the way you look. Let's step across the street into Klein's saloon and discuss this matter in com-



pany of some good spirits."

A minute later the two vanished behind the door of the saloon where we will not follow them. Let us rather turn our attention to Arda and see what she is doing.

*(To be continued.)*

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We thank all the friends in Chicago, St. Louis, Omaha, Earling, Manning and other cities who sent us such kindly invitations to see them, most cordially. We regret exceedingly that it has been impossible for us to see them all. We thank those we met for the royal entertainment accorded us. These blessed meetings with "our own" were occasions long to be remembered, and the memory of the same will add a sweet charm to many a quiet evening reverie. May the All-Good bless and keep them.

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Not the least of our enjoyments on our recent trips has been a visit to the extensive and well-stocked greenhouses of that eminent florist, R. J. Groves of Atchinson, Kans. We carried away some most beautiful trophies in the shape of palms, ferns, etc, which were bought at a remarkable low price. Mr. Groves sends out flowers for all occasions, as well as plants of all kinds to customers far and near. Those of our readers who need anything in this line will do well to write to him and get his prices.

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